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WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH. 4: 11-14.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ----
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11: 3, 4.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

CONTENTS

QUESTIONS OF THE HOUR	73	MONOGRAPHS	85
NEWS OF THE CHURCHES	77	WOMEN'S DEPARTMENT	92
EDITORIAL NOTES		96	

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

APRIL, 1911.

4.

QUESTIONS OF THE HOUR.

EVANGELISM—A BIBLE STUDY.

REV. CALVIN MCLEOD SMITH, DETROIT,
MICH.

A study of New Testament evangelism logically begins with the great commission. This was given by our Lord at various times and various places, but in every instance to the apostles. (1) To the ten, met in Jerusalem behind closed doors on the day of His resurrection. Jesus stood in their midst and said, "Peace be unto you: as My Father hath sent me, even so send I you." (John 20, 21.) (2) To the eleven met again in Jerusalem behind closed doors on the next Lord's day (John 20, 26). Mark says He upbraided them with their unbelief and hardness of heart, and added, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (16: 15, 16.) Luke, speaking of the same memorable appearance, represents Him as saying "that repentance and remission of sins should be preached in His name among all nations." (24, 47.) (3) Later to the eleven on a mountain in Galilee, at which time He delivered the fullest and most formal annunciation of this great missionary commission: "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the

Holy Spirit; teaching them to observe all things whatsoever I commanded you." (Matt. 28: 19, 20, R. V.) (4) Christ's final charge was given to all the apostles on Mount Olivet just before He ascended: "Ye shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth." (Acts 1: 8, R. V.) Thus, with cumulative effect the four evangelists record that at four different times, at three (possibly four) different places, in as many as five different forms, the Master delivered His final message of world-wide evangelization. He spoke of it on the day of His resurrection, and it was the last word that fell from His lips on the day of His ascension. In what follows it shall be our effort to show, chiefly in the words of the sacred writers, the comprehensive character of this commission. Let us ask

WHAT IS NEW TESTAMENT EVANGELISM?

Christ's various answers supplement one another. His answer in the Gospel of John is, "As My Father has sent Me, even so send I you." The prominent thought here is that of being *sent as Christ's representatives*. The answer of Christ in the Acts is, "Ye shall be witnesses unto Me." The answer of Christ in Mark is, "Preach the gospel to the whole creation." The answer of Christ in Matthew is, "Make disciples of all nations, baptizing them—teaching them." That is, teach enough of Christ so that

men shall willingly and intelligently enter the school of Christ to be trained, disciplined and instructed. The answer of Christ in Luke's gospel is, "That repentance and remission of sins should be preached in His name." That is, the preaching of Christ is a message of repentance unto life. According to these utterances of the Lord, New Testament evangelism is the sending out of Christ's followers to be witnesses unto Him that unsaved men everywhere may, through repentance and faith, become His disciples.

WHAT IS THE AUTHORITY FOR NEW TESTAMENT EVANGELISM?

The answer in Matthew is complete: "All authority hath been given unto Me, in heaven and on earth. Go ye, therefore." The authority, then, for evangelization is the command of our exalted Lord, to Whom, as Mediator, *universal* authority has been given; Whose name is called "Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace."

WHAT IS THE SCOPE OF NEW TESTAMENT EVANGELISM?

The answer of Christ in Mark is, "into all the world"; "the whole creation." His answer in Matthew and Luke is, "all nations," and "among all nations." This is in keeping with the Master's teaching before His death, "The field is the world." (Matt. 13, 38.) The Master also said, speaking both as to extent of space and time, "This gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24, 14.) The scope of evangelization, then, is *the whole world and the whole of time*. Christians cannot be less than world-wide and time-long witnesses. They will only cease to witness when Christ comes at the end of the world.

WHAT IS THE ORDER OF NEW TESTAMENT EVANGELISM?

This is very explicitly given in His last message on the day of His farewell: "Ye shall be witnesses unto Me, both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth." (Acts 1, 8.) The order, then, of evangelization is, first, at home or at our very doors (suggested by the word "Jerusalem"); then adjacent to home (suggested by the words "in all Judea and in Samaria"); and lastly, remotely distant from home (suggested by the words, "unto the uttermost part of the earth"). These fields, it will be noticed, correspond to the well-known fields of missionary activity, congregational or community, home or domestic, and foreign. It is well to notice that while Christ's eyes rested upon the whole field, He saw fit to emphasize the importance of the starting point; for He said, "Among all nations, *beginning at Jerusalem*." (Luke 24, 47.) Here is a place for Covenanters to stop and think. With the domestic and foreign activities manifesting a healthy growth, our congregations are gradually weakening. Out of 114 congregations and mission stations reported to Synod last year, 49 are aid-receiving. This is a strain which is borne only because the faithful dead are helping the faithful and unfaithful living. The question vital to maintaining all our mission activities is that of "beginning at Jerusalem."

WHAT ARE THE HUMAN FACTORS IN NEW TESTAMENT EVANGELISM?

These are very clearly pointed out to us by Christ Himself. The first is *prayer*. "Pray ye the Lord of the harvest" (Luke 10, 2). Prayer is working—working for God; prayer is fighting—fighting against Satan (Ex. 17, 8-12). This mightiest human agency is available to all. The most humble, the most helpless saint of

God can be working and fighting in Syria, Cyprus or China at a moment's notice. The second most available human factor is our *offerings*. "How shall they hear without a preacher? And how shall they preach except they be sent?" (Rom. 10: 14, 15.) "The laborer is worthy of his hire" (Luke 10, 17). The water of life is free; but the containing vessel, whether it be the messenger or the messenger's equipment, costs considerable money. *We* are working whenever our *money* is working. Measured by God's requirements, Covenanters come short; but measured by the attainments of others, we have great reason to rejoice.

At the fiftieth anniversary of the founding of our foreign mission work Dr. Stevenson made this encouraging statement: "For many years now our receipts have been from \$20,000 to \$30,000 a year, or from \$2 to \$3 per member—a larger amount than is given by the members of any Christian Church, the Moravians not excepted." (Address, May, 1907.) The third and last human factor is the *laborers*. Christ said, "*Ye* are witnesses of these things." (Luke 24, 48.) This world is to be converted by converted men. The saved are to become saviors. The invitation to the sinner is to *come*; the command to the saint is to *go*. In the jubilee year referred to, Dr. Foster made the following statement: "You will find the Covenanters have one missionary to about 400 members; and the Presbyterians one to about 1444." Speaking of the human factors in evangelization, George Smith, LL.D., in his "Short History of Christian Missions," says, "The most hopeful estimate cannot go further than this, that in the most evangelical churches not more than a third, and in the least active not more than a tenth, of the communicants pray or give or energize in any way for the nations, of whom the Lord charged every

one of His members to make disciples."

WHAT IS THE DIVINE EQUIPMENT FOR THE NEW TESTAMENT EVANGELISM?

Christ tells us it is the fullness of the Holy Spirit. Part of His last message was, "Ye shall receive power, after that the Holy Ghost is come upon you." (Acts 1, 8.) This coming of the Holy Spirit was the "promise of the Father" (Joel 2, 28; Acts 1, 4; Luke 24, 49), for which they were told to wait until Christ, the exalted King, should send Him as His first royal gift to His disciples. Peter tells us that this was what occurred on the Day of Pentecost: "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He has shed forth this, which ye now see and hear." (Acts 2, 33.) These early witnesses possessed the Holy Spirit, and in turn were possessed by Him. The love of Christ constrained them. They could do but one thing. So it was with Zinzendorf, the pioneer Moravian missionary. He said: "I have one passion, and that is He—He only."

WHAT ARE THE INCENTIVES TO NEW TESTAMENT EVANGELISM?

As incentives to us, Christ couples the great need with the strategic opportunity, "Say not ye, There are yet four months, and then cometh harvest? Behold I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest." (John 4, 35.) Then there is the incentive of promised success. "There shall be abundance of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon." (Ps. 72, 16.) Is there a more unlikely place for seed to grow than on a mountain top? Yet God can make it germinate even there. To win for the Saviour the reward of His passion, and to bring soul-peace to unhappy, groaning humanity are

heart-moving incentives. A mother is seen to approach a temple of Buddha. She carries a mis-shapen little child in her arms. She prostrates herself and cries: "Oh, grant that my child may grow fair, as other children! Oh, hear the cry of a mother, and a mother's breaking heart."



See "Women's Department," Page 95—R. M. S.

CHILDREN'S MISSION BANDS.

It is hardly possible for us to realize the vast importance of getting the children to work for our Master while young. Unless we have had some experience with them we do not know how necessary it is to gather them together for an hour either on Sabbath or some day during the week.

In my class of ten it is sweet to hear their earnest prayers and hear their young lips repeat Christ's promises.

Our Lord Jesus surely set us an example when He took time to take the precious little children up in His arms to bless them. Children have wonderful minds, and the sooner they are developed in the right way, the sooner they will commence to work for the One Who loves them so dearly.

We would recommend that each Woman's Missionary Society throughout our whole Church would make it a special part of its work to organize either a Junior Society or a Mission Band. Whether there are many or few, let this not make any difference. Select a leader, who first of all is adapted for the work,

Some one asked her to whom she prayed. She said, "I don't know; but surely somewhere there must be some one to hear the cry of a mother's heart, and to keep a mother's heart from breaking." There is balm in Gilead; there is a Physician there.

and it will not be looked upon as a burden.

We cannot take up the space in this magazine to tell you how successful our McAllister Mission Band in Pittsburg has been, but we would be glad to get into direct communication with any of the leaders, and tell them how the Lord has blessed our efforts.

One important thing I would like to say, and that is, that the time for collecting the thank-offering is drawing near, and it is well to teach the children the importance of giving from their own earnings. Each of our little workers received a dime to begin work on. The first week one little tot earned over 50 cents; another one, a little older, made \$1.65, just by making useful articles and selling them, and they are so happy to think that they can do something for the little heathen, who do not know Christ as they do.

Our society would be much interested to hear from any of the leaders in regard to their work.

HELEN W. MCATEER,
Asst. Supt. Children's Bands.



There is a place for childhood in the Kingdom of God, and it is a very honored place. It is recorded that "Samuel ministered before the Lord, being a child." There is a possible and actual ministry of childhood, not only to its parents, but also to its heavenly Father. The happy home is one in which this ministry is found and encouraged, and the strong Church is that in which the children, like Samuel, consecrate their growing powers to God's work, answering every call upon them with a cheerful "Speak, Lord, for Thy servant heareth."—*Exchange*.

NEWS OF THE CHURCHES.

ABROAD.

Syria, Latakia.—In a letter dated February 7, 1911, Dr. James S. Stewart reports the death of Ishak Shemmaa, our evangelist, which occurred January 30, after about ten days' illness. He was about seventy-one years of age, and had been a gospel worker for forty-four years. He was a convert from the Greek orthodox sect at Hums, Syria. Both his father and grandfather were wild, lawless characters. Dr. Jessup, in his recent book, "Fifty-three Years in Syria," gives his history in Ishak's own words: "In 1860 I began to think about religion. I had persecuted the Protestants and robbed them. I bought a Testament to read about the miracles of Christ and see how great a man He was. I read it and was troubled, saw my error and my sin. My father said, 'What is this book? Are you becoming English?' Then all the family and the town rose against me and took away my book. I fled, fearing that my father would kill me. When I returned, he asked me to read from the book. God opened his heart, and he was converted. He went out to preach and testify, and was mobbed. When the people saw that he would not sing vile songs for money, nor drink arak, nor lie, they said, 'Surely he is a Protestant.'" He died trusting and rejoicing in Jesus. Twenty-nine years of Ishak's life have been spent in the service of the Master in the Latakia Mission. In 1873 his wife was stricken with blindness, and now she survives him in all her blindness and loneliness. They were not blessed with children and have no relatives nearer than Hums.

He was well known in Latakia and had

been in all or near all the Christian homes from time to time to read the Bible and to comfort in times of affliction. The esteem in which he was held by all was shown by the very large attendance in the chapel at the funeral service.

His place as a comforter in times of sickness and sorrow, and as a bold, uncompromising witness for Christ, will be hard to fill. His unsparing devotion to his wife, so long bereft of sight, was an inspiration.

We are assured that the Lord will be her stay and comfort in her deep affliction.

I should perhaps have written before in regard to the class in theology. It consists of but one young man at present. It seemed best not to release any others from their school duties this year; but there are three or four more who would like to study, with a view to fitting them the better for their position as religious teachers. One of them is the head teacher and evangelist at Tartous; another at Suadia in the same position. Another is a teacher in the school here, and still another at Gunaimia. These young men are not too old to study, but their places would have to be supplied, and they would have to be supported during the period of their studies. The alternatives are to teach one at a time, or to allow them to study privately as the custom has been heretofore. The young man who is studying now is making excellent progress. He is taking theology and hermeneutics with me and a study in English with Rev. S. Edgar.

The winter has been very severe, the coldest, they say, for thirty years. We have had to heat the recitation rooms with

charcoal braziers for some three weeks, and the end is not yet, although the price of fuel has soared. All our work is going on pretty satisfactorily, except that the new schools in the villages are interfered with to some extent, and may eventually all be closed by the authorities. We are making a test case for one of the schools and have made formal application for a permit. The answer given at first by the Educational Council was in the negative, but perhaps some way may be found to remove the difficulty.

We are glad to hear that Miss Wylie is improving. She ought to be thankful that she has escaped this severe winter weather. She certainly would have had rheumatism and chilblains.



Rev. Samuel Edgar, according to extracts from a personal letter, written Feb. 11, is still in fairly good humor:

Perhaps you will be interested to know that, in the midst of all the wild winter weather we have been having, the workers are at present all in good health. Some of us have had ailings, but these are mostly over.

Our evangelist, Mallim Ishak, is much missed in the work, and will be for days to come, for we have no one to put in his place just now; but we hope that we shall have ere long. No doubt but the Lord, Who raised him up for His work and kept him all these years, will raise up others in His own time. His widow is helpless. As you perhaps remember, she is blind and was entirely dependent on him. The folk at the hospital are very good at seeing to her needs, so that for the present, and till she knows what she wants to do, she will get along.

For the past month or more we have had real winter. For about two weeks we had frost every night and twice good snows; that is, for this place. And the

trouble is that no one is ready for such a visitation here, neither with houses or clothing. It has been very hard on the boys and girls in the schools. Some of the boys have had to go to Dr. Balph's place, and are there now under his care. - - - These frosts and cold left the roofs in bad shape, so that when the rains came



MISS ELSEY AND FARIS EDGAR.

a week ago, they were just gaping open, and you can perhaps guess the results. We have drops in every room but one, and our lot is easy compared with some others. Up at the girls' school it is very bad. I think Miss Crockett was doing their cooking this week with her rubbers and water-proof on, and had she had room, I

know she would have needed an umbrella. I do not know where Dr. Balph's folk eat, as their dining room was just raining down on them. Mrs. Edgar, if you remember, reproved me for telling you about a little rain we had in our other house once, but I can surely tell you now when we have a regular flood. One of our teachers and his mother live next door to us, and they had to move out. It is said that not more than half of the town are living at home, all seek the dry spot, where there is one to be found. However, we hope that the weather may not continue long like this, as it is impossible to do anything to the roofs while it is wet.

Just at the time our old evangelist was sick, I had something like a touch of the grippe and fever, and had to go to bed for a few days, and when I got better Mrs. Edgar seemed to think that it was her turn. Then Miss Elsey came and took our baby to her house and cared for him until Mrs. Edgar was well again. We praise the Lord for such ministrations and for the hands that can do it so well. I am not speaking from any selfish end when I say that the coming of Miss Elsey to the work in Latakia was far more than the Board measured in sending her; and what she has done for Dr. Balph's work is more than we here can measure. - - -



In a personal letter, dated February 11. Miss F. May Elsey writes, chiefly of the unusual weather and its results:

- - - The hospital work has been perhaps a little less interesting than usual, for the fact that we have had a fairly healthy year in our city.

The weather has been the coldest for many years. Old men nearing a hundred say they never saw the like in Latakia. The intense cold froze the roofs and cracked them so badly that nearly every house leaks. Those with tile roofs are

least apt to leak. Many families are suffering from damp houses. The damage done was not alone to the houses, but the olive groves, and perhaps many fruit trees were injured greatly by the sleet and freezing. Many are suffering from their feet and hands by reason of the cold, especially children who wear no stockings and sometimes are even shoeless. We have three little boys from Mr. Stewart's school in the hospital now with ulcerated feet from chilblains. .

Our dear native pastor who died about two weeks ago, will be greatly missed for his kind words of warning and invitation in his pulpit, and also in the homes of many of our city. He left a blind wife, very helpless indeed. Another one of our members has been lying helpless all winter, while others have had slight illness, but are for the most part quite well. - - -

We have had a wood and charcoal famine here for some time back. The roads are so blockaded by snows that the mountains have been next to impassable, and, as we depend on men from the mountains furnishing such materials, we have been disappointed, and it seemed rather unfortunate to have come just at this most critical time. Many of the poor, I think, have kept their beds in order to keep warm. - - -

Asia Minor, Mersina.—A letter from Miss E. M. Sterrett, dated February 4, 1911, contains items of special interest:

- - - Just now we are having the coldest weather I have ever experienced in this country. So cold has it been that the pump in the yard had to have hot water poured into it occasionally to melt the ice. Snow fell and remained on the roofs and trees for several days. The night after the first fall of snow a large building—the third one from us, on our side of the street—was burned. A few

days later we had another snow, and a little girl inquired anxiously whether there would be a conflagration that night.

We were in anxiety for a few hours, as the building that separated the burning one from ours is rather flimsy. Everybody got dressed and gathered together their most valued possessions. The boys and men helped the neighbors to move out their goods, carried water and did all in their power. The small children's mite was to pray that the fire might be put out, the very smallest ones offering their petitions. I think their faith has been strengthened, for the fire was confined to the one building, close as the others are to it.

There is much distress among the poor in consequence of the long continued cold. Charcoal is double the usual price, and wood can hardly be had at all.

You will be pleased to know that Abdel Karim has been baptized. He is the boy from Tarsus who was in boarding school four years ago, and becoming interested, his friends and relatives persecuted him, even threatening his life, so that he left and went to Egypt. The United Presbyterian missionaries kindly took him into the Assiout Training College, where he has been ever since. This summer, in writing to his father, he expressed a wish to return to Tarsus to see him and the rest of the family if they would receive him as he was (that is, a Christian). His father remarked, "He had better stay where he is." I wrote this to Abdel Karim, lest he might venture to come without a reply from his father. In a letter received from him after his baptism, he tells it in the first line, thus: "Praise the Lord! I have been baptized." He still thinks he would like to be a preacher.

I hope that conditions will change in Turkey, so that he can come back and

be a missionary among his own people.

In my last letter from Mrs. Mary Metheny she was telling me of the death of M. Nikola Deback, who with his family went to America some years ago. He was one of our first teachers here in Mersina, and for several years worked in Tarsus as teacher and evangelist, apparently with but little success, as so many of my own years have been spent. However, just a few days before Mrs. Metheny's letter came, M. Makhiel Latoof wrote us about a young man in the congregation at Tarsus who was led to believe through the influence of Mr. Deback's teaching. I thought that I would like to write this to him, for I know that he was often discouraged while working in Tarsus, and so were we. - - -

Mrs. McFarland is helping us out wonderfully. Besides teaching a class in English, she is teaching the girls gymnastics, much to their delight. It is kind of her to do it, and we appreciate it.

Perhaps it is in consequence of the cold weather that there has been so much sickness in the schools. There were no less than eighteen girls ill at once with fever and colds in various forms. One little girl was dangerously ill, but is now convalescent.

Mr. McFarland has been visiting some of the Tarsus people, and reports much misery and distress. The girls in the boarding school have been moved to pity and are doing without breakfast in order to allow the price thereof to go toward helping others. It had been suggested to them to deprive themselves of one or two meals a week, but they with one accord have chosen to do without breakfast five days in the week. The boys, too, are doing something in the same line. I think they will keep it up for about a month, or until this cold weather is over.

Miss Sterrett encloses the following

from Mr. Taufik Fattal, who was a teacher in Mersina when Abd el Karim was in school, and helped him much in his Bible studies, but has been in business for a few years in Cairo and Khar-toom:

"P. S.—After having filled the other card, I thought of telling you that about three weeks ago I had a letter from Abd el Karim, in which he told me that he had made up his mind to join the Church and be baptized, but, as the director of the college thought that he could not have him baptized openly for fear of (may be) people saying that the college induces students to change their religion, Abd el Karim expressed to me his desire to come to Cairo to be baptized. I invited him to do so, and this morning I had a letter from him telling me that he is coming. I wish you were here to see the fruit of your work. I inclose the letter which Abd el Karim sent me. He has been practicing in a pharmacy for some time, and he told me in his other letter that he can fill prescriptions very well.

"TAUFIK."

China, Do Sing.—In this letter from Rev. E. C. Mitchell, dated February 6. 1911, our readers will find interesting items from this new station:

This last week has been rather a busy one. It is Chinese New Year's time, and we have good opportunities for work. Last week I held services every afternoon in the chapel. My helper was away, so that I had it all to do myself. The work got to be rather heavy before the week was over. We had good audiences, not so large as they are sometimes, but the people listened well, and it was some satisfaction to talk to them. We are going to continue the daily meetings this week, but as the helper is back now, he will divide the work with me and it will not

be so heavy. We will likely have larger crowds than I had last week, as this is the second week after the New Year. The first week the people stay at home more, and do not come out to our meetings so much. Last week our crowds would average about fifty, I think. Yesterday, Sabbath. I think there must have been at least two hundred in our little chapel, and a lot of people outside who could not get in. The afternoon meeting we had announced for 2 o'clock in the afternoon, but the people gathered around the gate before 1 o'clock, wanting to come in, so we



UPSTAIRS: HOME OF REV. AND MRS. MITCHELL AND
DR. JEAN MCBURNEY.

DOWNSTAIRS: CHAPEL AND DISPENSARY.

had to let them in finally, and began our meeting at half past one. It isn't the usual thing at home for a preacher to have to begin the service a half hour before the time because the people come in such crowds that they can be managed in no other way. This is the second time we have had to do this since we began here. I am sorry, but I am afraid it was curiosity that brought a good many of them, however, rather than a desire to hear the gospel. A large number of them, though, listened very well.

After the meeting was over I went out

and found a man just outside the gate who was trying to take advantage of our crowd. He had a gambling machine, and was raking in all the pennies and cash he could from the people. It did not take long to hurry him along to hunt another stopping place.

The dispensary, too, has been kept busy all the time. This is something very unusual, for at New Year's time the number of patients nearly always drops off. It is not because the people do not get sick, but they try to get home and spend the time there. They do not want to come for medicine at this time. Dr. Jean has been busy all the time, and has not had the let-up she was expecting. The work that we do here now is limited only by our ability to do work. The Lord is giving us wide open doors.

Just before the New Year, I bargained for some land up on the top of a hill out west of the town a little ways. The owner of the land is to get a stamped deed and then we will pay him the money and the land will be ours. I feel pretty sure that he will get the deed. If he does not, of course we will have to give it up. This land will be big enough for two houses. It will be the best location any of us have had out here. It is up high enough to make it all right, from a sanitary standpoint, and it is also within ten minutes' walk of our work. I hope that the deal will go through all right, for we are living here in the midst of the rot and filth of a Chinese city, and it will be more conducive to health for us to get on higher ground.

I have just been hearing some reports that are floating around over the country here about my abilities. We have been in the habit of going out for walks out among the hills west of us almost every evening. A man came in the other day and told one of our Christians here that

I have been looking for precious things out there in their hills. They say I am able to see down into the ground thirty feet, and that I have discovered two gold ducks down there, and that I have a plan for getting them out without digging for them. They say I have a long pole that I can reach down into the ground and pull them up. Dr. Kate McBurney was up here last week and talked a great deal about my ducks, so I promised her the first setting of eggs that they lay.

We have offered a New Testament to each one who will commit the Ten Commandments and say them to me. So far one little boy eleven years old has received the prize. He is very proud of his Testament and spent the most of the first day he had it carrying it around and showing it to every one he met. Dr. Jean is doing her best to help some of the others to get them. One Sabbath afternoon not long ago a bunch of boys about ten years old came into Church and got to studying the Commandments so loud they nearly drowned the preacher's voice. Some of the little tots out on the street have got to trying to sing the Twenty-third Psalm. I used to see them playing worshipping idols, but now, instead of doing that, they have worship and sing the Twenty-third Psalm and repeat the Lord's Prayer. Those little tots of three and four years old are getting more than one would think for to see them jumping around in Church. They are not a bit more quiet than children of the same age at home, but they come to Church every day. I think maybe the fact that they get a picture card once in a while makes them a little more prompt in their attendance than they would otherwise be.

New Year's week is a noisy time here. The first three nights every one seemed to get up in the middle of the night to shoot off firecrackers. We stood it pretty

well till our neighbor got up and began to shoot off cannon firecrackers just outside his door and about twenty feet from our

bedroom window. That sort of brought us to with a start. We are longing for a "safe and sane" New Year's.

AT HOME.

California, Sierre Madre.—The tidings that came across the continent and up to these mountains telling us that Dr. R. J. George had passed away, set loose a flood of memories. Our minds and hearts at once reverted to those halcyon days when H. H. George, Mrs. George and five children sat on a seat, off and on, with us and our five children; when the children and all of us looked up with love and admiration for the man of God, who stood in the outer sanctuary, pleading for the intercession of the Great High Priest within the sanctuary. We have reason to know that his ministry there was a ministry of power. Some of our children in later days have said they thought that Jesus Christ was like R. J. George. The youngest of them all, now a pastor in Paterson, N. J., when he heard of the death, writes, "The sad tidings of R. J. George's death awakens in me a flood of memories. He exerted, conscious and unconscious, influences over our lives. How well do I remember his sermons, especially the one 'Make Me a Little Cake.'" Our only daughter said, "I went down to his communion class through rain and snow, with more delight than to any party." Only the day of final reckoning will tell how many hearts have been won and lives influenced by his ministry.

J. L. McCARTNEY.

Kansas, Olathe.—Annual report of the Ladies' Missionary Society of Olathe Congregation for year 1910:

We have held twelve regular and one special meeting during the year, eight of

which are all-day meetings. The average attendance has been about seventeen; the largest attendance was at the May meeting, and the smallest at the June meeting. In the fore part of the year we sent a box of dresses and shirts to the Indian Mission, and in the latter part of the year a box of clothing was sent to the Southern Mission. We also made several quilts and comfortables during the year.

We had the pleasure of having our returned missionaries, Rev. W. M. Robb and wife, at one of our meetings. We enjoyed his address and our fellowship with them. We have listened to some very interesting papers along the line of mission work in our own denomination prepared by the various members of the society.

We were called, in the providence of God, to part with our oldest member, in the year just closed. Although she had not met with us for some time, yet we always knew she was interested in our work. Our loss was her eternal gain.

Our treasurer's report will show how we have collected our money, and the way it has been expended.

MRS. RHU MILLIGAN, Pres.

M. E. ATCHISON, Sec'y.

TREASURER'S REPORT.

Receipts for 1910.

Amount in treasury.....	\$18.80
Monthly dues	65.40
Donations	36.15
Proceeds of three sale dinners....	154.86
Sale of two quilts.....	6.50
Miscellaneous	4.97
Value of garments to Indian Mis.	16.93

Value of barrel to So. Mission... 34.83

Total\$338.44

Disbursements for 1910.

OLIVE TREES.....	\$1.00
Southern Mission	5.00
Syrian Mission	50.00
Church in Latakia.....	40.00
Domestic Mission	10.00
Jewish Mission	20.00
Leper Hospital in China.....	25.00
Support of girl in China.....	26.25
Geneva College	10.00
World's Christian Citizenship Con.	5.00
Bible Society	20.00
Poor in Mission Sabbath School.	15.07
Material for quilts and quilting..	8.66
Material for the barrel and garments sent to the Indian and	
Southern Missions	14.19
Social union	1.00
Freight	13.26
Garments to Indian Mission.....	16.93
Barrel to Southern Mission.....	34.83

Total\$316.19

Balance 22.25

MRS. ANNA WILSON, Treas.

New York, Bovina Center.—The Session of the Reformed Presbyterian Congregation of Bovina, N. Y., adopted the following resolutions on the death of Elder John A. Russell:

Whereas, it hath pleased our heavenly Father in His infinite wisdom to remove from our number, by death, our beloved brother, John A. Russell; therefore be it

Resolved, 1. That we submit humbly to the will of Him "who doeth all things well," and praise Him for the blessed assurance of a better life.

2. That we record with sorrow our loss



Church-going, the keeping of the Sabbath, are not religion; but religion hardly lives without them.—*F. W. Robertson.*

of a faithful and efficient worker and an earnest counsellor.

3. That we express our appreciation of his earnest Christian life, of his service for the Master, and that we commend his strong faith that endured to the end.

4. That we tender our sincere sympathy to the wife and sons and sister and brothers in their loss of one who was a kind husband, a loving father and an affectionate brother.

W. G. ROBB, Moderator.

T. D. RUSSELL, Clerk.

Ohio, Cincinnati.—The ladies of the Missionary Society of Cincinnati desire to publicly express their sorrow in the loss by death of one of their number, Mrs. Margaret Stewart Boyd. She was a sister of Mrs. Henry Martin, and both were strongly attached to the Saviour, and earnestly desirous of the extension of His Kingdom on this earth.

MRS. J. E. HUEEY, Pres.

Pennsylvania, Allegheny.—Recognizing that all dealings come from the hand of God, even the removal of those whose wise counsel we greatly need; therefore,

Resolved, That the Central Allegheny Missionary Society mourns the loss of its leader, Miss S. E. Gemmil, whose earthly life closed with the year, her glad New Year beginning in the visible presence of her Saviour, Whom she so faithfully served. to receive the commendation, "Well done, good and faithful servant," and to receive a "crown of glory that fadeth not away." Her Christian character, her amiable disposition, which endeared her to all, and her able leadership, will be sadly missed, though hers is the gain.

COMMITTEE.

MONOGRAPHS.

FIRST IMPRESSIONS OF THE CHINESE.

In attempting to give my first impressions of the Chinese, I shall not speak of our Mission, for one has received his first impressions of the Chinese before he gets sight of the Mission. Nor shall I speak of the spiritual condition of China, for that impression which is first is not that which is *spiritual*, but that which is *natural*. And if one reads the spiritual into the natural, he is apt to be as much mistaken as the English traveler who came to America, and seeing a left-handed cab-driver sitting on the left, made a note that "American drivers sit on the left." It would be unfair to judge America from twenty-four hours spent in Broadway, and it would be unfair to judge China by a few days in Hong Kong.

But superficial observations of externals are apt to be safe; therefore let me be superficial.

First of all, one is impressed by the numbers of the Chinese. This impression begins to dawn on him about the time he gets his baggage on to the deck of the steamer, and is surrounded by those desiring the privilege of taking it ashore; if indeed it has not already overwhelmed him before he gets through tipping his cabin boy, bath boy, deck boy, table boy, etc. (all Chinese) on the boat—an imperative custom. The impression grows as you pass through the boat population, for here are thousands of families who never set foot on shore, but live each in their own little boat. I suppose that we might call this China's "floating population," and it numbers millions! One is further impressed when he reaches shore, and look what way he will, except vertically, he sees a cloud of rickshaws coming

at him. After a little practice you learn to say, "No!" with sufficient vehemence and positiveness to dispel the clouds. But do not dare to look as though you needed anything, lest the clouds return after the rain. The impression deepens further when you come to the business streets, for could we get a bird's eye view, what a resemblance there would be to an ant hill when they are laying up their meat in the summer. The "sand of the sea" and the "stars of heaven" are wonderful similes—too wonderful for us to grasp their meaning, but had God taken Abraham into the midst of China and said, "So shall thy seed be," we wonder if the Father of the Faithful would not have staggered at the promises.

Such are the numbers of the living—what shall we say of the dead? For thousands of years this innumerable caravan of short-lived people has been passing until one can look out over the mountains of China, one vast city of the dead, and get a little clearer idea of what Paul meant by that "Last great day."

Another thing that calls attention to itself in China is the market places; but then that is a way that all market places have. Perhaps they are not so different from a street of fruit venders at home, but there seem to be more of them, and they are all open to the street. They certainly have more variety than the ordinary fruit stand. "You tell me what you eat, and I will tell you what you are," ought to hold good in respect to nationality at least. But, aside from the obstacle of language, the Chinese might have some difficulty in telling you what he eats. Remarkable, too, is the way in which the Chinese carries his goods from market. If conspicuous consumption determines

one's social standing, as it is said to do in the United States, the Chinese has the conspicuousness down to a fine art. He knows no wrapping paper but a bamboo withe, and on this he strings his fish, pork, chestnuts, dumplings and other unnamable things. To those who have been enjoying so many years of the "full dinner pail," this may seem a very meagre market basket, but when you remember that the breadwinner in a large Chinese household earns from ten to twelve and a half cents a day, you will see how one land at least has solved the question of high prices. The smallest Chinese coin is about one-twentieth of our cent, and it is not likely to be retired for want of use. The native oranges, when at their highest, sell for possibly five cents a dozen, but these are peeled and sold by the fraction of an orange. It is not uncommon to see little piles of three peanuts each displayed for sale. You can be sure that the bottom of the measure is not stuffed with paper at any rate, although I suspect that the best peanut is on top.

Another distinctive feature of their markets is that every coin is carefully tested by eye and ear before it is accepted. In a recent land deal for mission property, I saw four hundred dollars paid out in twenty-cent pieces, and yet every piece was inspected before it was accepted, and if the dragon's scales on the coin showed any evidence of having lost their youthful vigor, the coin was protested. This mutual suspicion of one another and of the government coinage shows that righteousness has never exalted this nation, but sin is the reproach of the people.

A third thing that cannot pass unnoticed in China is the almost entire absence of the use of any power except that generated within the human frame. The water buffaloes are used in plowing and in treading out the grain; but aside from

that, all work seems to be done by brute force and awkwardness. The sedan chair and the rickshaws take the place of the airship and the automobile. In Hong Kong, a British colony, you will remember, they do haul large loads on trucks, but the trucks are pulled by men. But usually the loads are carried on a stick across a coolie's shoulder. And though the load should weigh a ton, the only further complication of the machine is to introduce more poles, more ropes, and more coolies. The rice is hulled with a foot-power machine; the boards are sawed with a hand-saw, though it may take a man a week to cut up a small log. The small boats are propelled with oars, the large ones are either dragged by men walking along the shore pulling on a long rope tied to the top of the mast, or a few have a stern wheel operated by a treadmill; but in any case, man is the unit of power. For where wages are so low, how much better is a man than a sheep?

One more impression. So often in China one meets with blind people. "One might almost think that some of nature's journeymen had made men and not made them well, they imitate men so poorly." (Shakespeare.) Blind men and women, blind children, blind babies! Just the other day two women came to our hospital with a blind baby, whose widowed father was about to drown it, but they had taken pity on it and brought it here. They were assured that it was hopelessly blind, yet they still said that they would keep it. When they were shown how the blind are taught to read in our school, they said they would bring it back when it came to be of school age. But not all of the blind were born blind, but every eye disease known to science flourishes here. The other day a man was asked how he came to lose his sight. "Was it through some sickness?" "Oh, no." "How then?"

"Why, I had the smallpox." This doesn't seem to be considered sickness with them. As one meets these groping for the way, he thanks God that he has been born in a land where He hath opened the blind eyes, and led them in a way that they knew not.

D. RAYMOND TAGGART.

Tak Hing, China.

VACATION ITINERARY WORK* VILLAGE OF SHEIKH.

This is the first day of our new work of preaching. We went to the home of our friend, Allam, and took supper there. After supper, we went to the chief of the village to read to him the Word of Salvation. We found only the members of his own house, and they began to ask us the purpose of our coming to the village. We began to tell them of the aim of the American Mission, and talked to them of the school, open to all who would come to it. We spoke to them of the Word of Salvation and the light of the gospel, which is for every creature, without distinction between kind or religion, for the Author of this salvation is "one God to all, rich to all that call upon Him," and the salvation is declared to every one that believes. We told them especially about the gospel liberty which makes men free from ignorance and sin. We had the opportunity to present the truth without restraint. Thank God. Who helped us, and prepared the hearts for His Word. There were twelve present.

In the morning, after breakfast and

*A translation of the report that was handed in to the Mission by the two of our teachers that did itinerary work among some of the villages in the vicinity of Tarsus last summer during the vacation months. It is a free translation, and necessarily greatly condensed.—R. E. Willson.

prayers with the family of Allam, we went to the village to seek occasion to talk to the people of the village. God had prepared an audience for us of the townspeople, who were gathered in the public place. Among them were some women who had lost their children, and some their husbands, and the marks of sorrow were clearly written on their faces. We read to them the story of Job—how he lost all his children and all his wealth, and yet he was patient through it all, and thanked God for everything, saying "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord."

When they heard the story, the tears came to their eyes, and they lifted their hands toward heaven and said, "We also deliver ourselves to the will of God. Let Him do what He will with us, because we are His children." Then we began to show them the mercy and love of Christ to those who had faith in Him; that there is a unique salvation in a unique way, through the Man Christ Jesus; that He is the only Redeemer. We said that Christ asks us to obey what is written in the gospel, and that the gospel is full of good counsel, especially we are told to be considerate of the poor and the widow, because God is the God of the poor and the orphans, and He is the widow's Advocate, and that the Lord will recompense to every one according to his works.

There were about twenty-five present at this time.

A conversation which took place in the village of Sheikh:

While we were in the village of Sheikh we met a man about seventy-five years old. He was a man of wide experience, and professed to know everything in his own religion, declaring that the Koran was the book that had come down from heaven; that its words were the purest;

and that there was no higher law than it, because it tells man what he may or may not eat. We explained to him that the true Law of God was given to Moses, and that this was the Law which God had affirmed. He asked us, "Are you following that law?" We answered, "Yes." He said, "Are you Christians?" We said, "Yes." "Why do not all Christians follow the Law?" "Because many have been deceived into following ancient traditions and have been forced by the priests to keep a form of worship which God has forbidden." "Why are you not many, if, as you say, you are following the true Word of God?" "Because multitudes prefer to walk in the broad way, and to run after that which is not good, despising and rejecting the teaching of Christ, Who warns us that 'the love of money is the root of all evil.'" He said, "Is that written in your book?" We answered, "Yes, and many others, which teach us that Christ came to deliver men from sin, and to bring them to life eternal." The man replied, "I regret this condition of your people. They have this great grace and honorable law and do not know its value. Our master, Mohammed, by his sword destroyed all the infidels, and possessed this kingdom. His motto was, 'Surrender and be saved,' and 'he who will not surrender must die with the sword.' When we look at the life of Moses, and the rest of the prophets, we see that they were all sinners. All their books show that they sinned and followed the world. But when we compare the life of our Master Jesus, we see that His teachings far excelled all the others. He was not able to sin as they were, but showed forth His love and compassion and mercy, and treated well His own people and the strangers as well.

"I profess secretly that Jesus is the Son of God, because His honorable qualities

resemble the qualities of God; therefore Christ and God are One. Tell me, now, under oath, are you not fellah, converted to Christianity, and you have come to our country to make us all Christians, as yourselves?" We answered, "We like you, and desire your good because we are all brothers, children of one Father, and Christ died for us all, and every one that believeth on Him hath everlasting life."

After that he asked us to read to him, and we read many chapters, and he was astonished at the pure teachings of Christ. Then he asked us, "Do you eat pork or not?" We replied, "O, Uncle, the Holy Book tells us that it is not that which enters into the mouth that defiles the man, but that which goes out from his heart. All the meat which God created must be received with thanks, and God looketh not upon the outward appearance, but He looketh upon the heart, and those things which proceed from the heart of man, such as lying and hypocrisy and guile and sin—these are they which defile the man. God said that the heart is deceitful above all things, and desperately wicked." And we offered him many other testimonies also from the Holy Book.

Finally, he asked us about true fasting, and we read to him the teachings of God's Word in Isaiah, 58th chapter. He was very much pleased with this reading, but he thought that this fast conformed to the Moslem fast. But we told him that this fast was not confined to the day time, with the permission to eat and drink and do as we pleased in the night; but we must humble ourselves before God, and confess our sins and obey His commandments. This is the fast acceptable to God.

The Sheikh remained silent for a few moments and then said, "The American religion is the Christian religion, and the

rest are outside the Holy Book. We wish you would open a school in our village so that we could learn the American religion." Then he left us, bidding us good-by very kindly.

The next day we met a number of people working in the field, and they asked us to read to them from our book, supposing that we had some amusing story-book. We read to them the story of Jonah, and they were much pleased, listening attentively.

VILLAGE OF MONTASH.

We spent the first night in this village in the house of Hassan Aga, the father of our pupil, Hassein. We were very glad to see our pupil in the village, because he ran to meet us, and welcomed us. When we were seated, they began to ask us the purpose of our visit. We talked to them of the purpose of the American Mission, which had its source in hearts filled with love and compassion for our people, and a desire to bring them from darkness to light; that they conducted a school and received boys and girls, in order to instruct them and enlighten their minds; that because the door was open for us we had begun the work of preaching that we might share the knowledge that we had received. Thus we explained to them simply the method of the work. They heard with great pleasure, confessing the good purpose of the Mission and rejoicing in the manifestation of Christian love which labored for their good and for the good of their children. One of those present made a confession which gladdened our hearts and which will gladden the hearts of all who desire the good of his relations and friends. He said, "We all accept the teaching of the school. Our confession is like yours, that Christ is truly the Son of God. But because of this tyrannical government we conceal our profession from fear of punishment.

We heartily desire the opening of a school in our village to teach our children."

Our first subject for discussion was the Trinity. It perplexed their minds much to think that God could have a Son, and that there could be a Spirit called the Holy Spirit, and that these three are one. We read to them the testimony of the Word, that the Father called from heaven and said, "This is My beloved Son. Hear ye Him." Also that at the same time the Holy Spirit was manifested in the form of a dove. And with these proofs, we offered many others. The Father approved the work of the Son when He was upon the earth. The miracles which Christ wrought testify that He is the Son of God, because no mere man could raise the dead or open the eyes of the blind or heal the lepers or cast out the demons with a word. None of the prophets had such power. They were sinful men, like ourselves. But Jesus had the power of God. At the time of this discussion there were eight present.

The next morning we went about the village and saw that there were very few of the people at home. Among them was an Arabic Moslem, who had known most of the older missionaries and teachers, and knew the Bible very well, and was also very well acquainted with the Koran. We talked with him about the crucifixion of Christ, and as we conversed this difficulty presented itself to his mind. How could God deliver Himself to death? He was able to save Himself from the hands of sinners. We showed him the unique purpose for which Christ came into the world, to accomplish salvation by His death, and because of His death, salvation came to all classes of men. He broke the bonds of Satan, and proclaimed liberty to the captives.

In the evening Ameen Aga, an intelligent man and of a bright mind, invited

us to spend the night at his house. We accepted his invitation, and thanked him for all his kindness. After supper we began again to talk about spiritual matters. We presented Jesus Christ as the spiritual Physician, Who is present everywhere to save all who draw near to Him, and that salvation is offered to all men, to all classes, without any distinction. We thanked God for the occasion to present the gospel in the life-giving Word. At this time there were ten present.

(To be continued next issue.)

THE FORTY FAMOUS WRESTLERS.

It was in the third century, an old church history tells us, that a legion of Roman troops lay encamped in the dead of winter on the shores of an Armenian lake.

The sun had gone down and night was falling when the soldiers were drawn up in line to hear the imperial edict ordering all men in every place, on pain of death, to pour a libation before the image of the Emperor, in token that they acknowledged the ancient gods of Rome.

It was a strange scene, the flaring torches, the ranks of men with set, stern faces, the officers standing near the rude altar, the ensigns of Rome fluttering in the bitter wind, and beyond the dark and terrible lake on which, if any refused to obey, he would be sent naked to meet his death in the long winter night.

One by one the soldiers filed past the image of the Cæsar and poured out the libation.

But now, a soldier, young, stalwart, straight, stepped out of the line and with high uplifted face said, "I own no allegiance before that to my Master, Christ," and stood aside. The line filed past, and another and another stepped out, until there stood together forty soldiers so strong, so daring in every deed of courage or feat of arms that they were called

by their comrades the "Forty Famous Wrestlers."

The Roman general stood aghast. "What is this?" he cried. "Do you understand what awaits you there?" and he pointed to the lake. "A dreadful death to wander there the long night through because you will not pour a few drops of wine before the image of the Cæsar. You need not believe in the gods of Rome. I do not believe in them myself—but surely your Christ does not require this of you, and do you think I am going to lose my forty best soldiers for such a whim? Tomorrow at evening the ranks will form again. If you obey—well; if not—the frozen lake. Throw not your lives away."

They were young, the forty wrestlers, and life was sweet. Each heart held the thought of home, a little home 'mid clustering vines and olive trees, where father, mother, wife and children waited for them. Life was sweet, and death upon the lake was cruel, and the pouring of the libation a little thing. Would Christ care?

The short winter day was drawing to a close as the legion formed in line. Again the torches flared and the eagles of Rome looked down upon the solemn scene. No word was spoken as the soldiers filed silently past, pouring the libation. But when the first wrestler's turn came, he stepped quietly out, and the light upon his face was not that of the fitful torches, but the light of the other world. Taking off his helmet he laid it at the feet of the general, with his sword and his spear and shield. On them he laid his cloak, his tunic and his warm, close-fitting undergarment, then turned to the lake, singing in a clear, sweet voice as he went to his death:

"Forty wrestlers wrestling for Thee, O Christ,

Claim for Thee the victory and from Thee the crown."

The second followed, and his comrades, dumb with wonder, watched him lay down the arms he had so gallantly borne, lay down his garments and his life, and go on the dark and gloomy lake of death singing, too:

"Forty wrestlers wrestling for Thee, O Christ,
Claim for Thee the victory and from
Thee the crown."

Another and another followed, till all the forty soldiers were out upon the lake and forty voices had taken up the triumph song.

Slowly the night wore on, and the guard in the house on the bank, where warmth, clothing, food and drink were waiting for any who might turn back, heard the song grow fainter and more faint as one by one the voices failed. At last, just at dawn, one wrestler came creeping back, but even as he lifted his hand to deny his Lord, he fell lifeless. Then the guard, who could not bear that that deathless band should be broken, took off his helmet, and laying down his shield and spear and garments, went out to join them, singing exultantly:

"Forty wrestlers wrestling for Thee, O Christ,
Claim for Thee the victory and from
Thee the crown."

It happened many hundreds of years ago, and yet that triumph song rings down to us across the centuries as clear and sweet as it did upon the ears of their Roman comrades that awful night.



No huge growth in holiness was ever gained by one who did not take time to be alone with God. Not otherwise can the great central idea of God enter into a man's life and dwell there supreme. For such a possession of the idea of God, we must have much of the spirit of Him who departed into a solitary place and who continued all night in prayer; "the morning star finding Him where the evening star had left Him."
—A. Phelps.



A man may be a blot or a blessing, but a blank he cannot be.—Chalmers.

You hear it, don't you, boys, that song so steadfast, so loyal, so loving, and your hearts thrill at the courage that dared it? "But things like that don't happen now," you say, "and there's no chance for a boy to do a deed like that." And yet, if you have the hero's spirit, some day the hero's chance will be yours, too.

Already the voices of the world are calling you to its service and its rewards of fame, wealth, power, pleasure, and you may not even ever have heard that other voice calling you to a life of service in the ministry of the gospel—that call for wrestlers for Christ in heathen lands, in lonely mountain hollows, in the slums of the great cities, the plains of the far West, the cold lands of the North. This is no call for the weak or lazy boy, who seeks the easy way and pleasant things of life. It is a call for the bravest of you, the boy strong in mind and body, the boy whose spirit, like that of the Roman guard, can answer to the triumph song and go out to join the wrestlers for Christ.

What would it not mean to the world if forty boys, the strongest, the brightest, the bravest, should undertake this high advantage of wrestling for Christ, answering, like the Roman soldiers that day so long ago,

"Forty wrestlers wrestling for Thee, O Christ,
Claim for Thee the victory and from
Thee the crown."

—Mildred Welch in *Presbyterian of the South*.

WOMEN'S DEPARTMENT.

Mrs. T. H. Acheson and Mrs. J. S. Martin, Editors.

THE GOLDEN JUBILEE OF WOMEN'S FOREIGN MISSIONARY SOCIETY.

It was just about one year ago that Pittsburg was stirred by the great meetings of the Laymen's Missionary Movement. Last week brought another crusade that was equally interesting. But this time it was the women who stirred things. One of the conventions of the Women's National Foreign Missionary Jubilee was held in our city on February 16 and 17, and, as these women are very liable to do they went just a little ahead of the men in most of the features of the convention.

We thought it a great thing a year ago, when 900 men came together at a banquet, and after the eating was over spent two or three hours talking about foreign missions. But these women have all that achievement "faded," to use the familiar phraseology of the street. Each of these convention days, at the noon hour, they have had three luncheons, with an average of nearly 700 women at each luncheon. More than 2000 women sat down at the luncheon tables each day, and, after eating mysteriously compounded salads and other toothsome edibles, such as women delight in, they talked foreign missions for two solid hours, or, rather, listened to some very eloquent women talk upon that profoundly important theme. In the two days a total of 4000 women ate luncheon together, and considered the problems of the world's evangelization. All of which makes the men's banquet a year ago seem a rather small and tame affair.

But the luncheons have not been the main features of this great gathering.

There have been preparatory prayer meetings; there have been illustrated lectures; there have been crowded churches and great mass-meetings that filled the largest halls to overflowing, and parlor conferences, and denominational meetings, and educational exhibits, and a great missionary pageant—a program that took up every minute of the two days, and was rich in variety and very strong in quality.

These meetings are in celebration of the fiftieth anniversary of women's organized work for foreign missions. The convention in Pittsburg was one of a series of great meetings being held in the leading cities of the country. While the idea of holding these meetings seems to have originated in the East—up Boston way, in fact—the meetings began in the Far West. The first conventions seem to have been held in Oakland, Cal., and in Portland, Ore. From these points the movement has swept East like a beneficent western cyclone, and most of the large cities west of this have felt such a quickening as Pittsburg recently had.

One of the great features of the convention was the pageant of missions, presenting the progress of Western women in Eastern lands. This was an exceedingly interesting and instructive spectacle. Carnegie Music Hall and the Soldiers' Memorial Hall were both crowded to their utmost capacity on the evening of the pageant, the spectacle being exhibited in both halls. The scenes presented brought some realities of missionary life very vividly before the eye. There was the long procession of women and children, garbed in the costumes of the various oriental lands, marching with slow and hopeless step over the platform and

through the aisles, "pilgrims of the night," silent and sad until they catch the music of Herald Angels singing of the faith and hope and "morning's joy." It was a good missionary sermon. Then there were scenes representing village life in India; hospital work in China; a Japanese kindergarten; missionary work in Burmah, and a fine scene representing the new women from the Christian colleges of Turkey, handing the torch of learning and the open book of knowledge to the veiled women of the harems, to the poor Moslem creatures of the old regime. Altogether, this pageant was a very impressive thing.

The great object of these conventions is the raising of a Jubilee Fund, with which to reinforce the work being carried on by the women in the various denominations. Toward this fund the Pittsburgh women pledged the sum of \$81,174.

Space will not permit mention of the various speakers at the convention; of the missionaries who brought their messages fresh and warm from the great fields of human need; of the forceful presentation of the great facts, and of the moving appeals for deeper consecration and larger sacrifice for the great cause. These addresses and appeals were heard with the greatest interest, and we are sure they will be fruitful of some large results.

It was a great convention. It was happily conceived and was carried through with energy and fine enthusiasm. It laid new emphasis upon the importance of prayer and sacrifice as essential elements of missionary consecration. And it brought results, not only an awakening of interest and new zeal for the great cause, but an increase in the treasures of the women's boards that will mean some better and larger work in the needy fields. It was a fitting celebration of

fifty years of wonderfully successful work for world evangelization, carried on by Christian women.

DR. W. I. WISHART.

GLEANINGS FROM JUBILEE CONVENTION, PITTSBURG.

In 1861, *one* unmarried woman missionary in the foreign field; in 1910, 4,710.

In 1910. heathen lands gave to Christ 164,000 souls, an average every Lord's day of 3,000 souls.

Out of every 100,000 Christians, only 21 go as missionaries to the heathen world.

1796—1896.

One million converts in the foreign fields.

1896—1910.

More than one million converts to Christianity; as many in fourteen years as there were in the first one hundred years of foreign missions.

One hundred years ago no Women's Foreign Missionary Societies. Now, 57,-433 societies, and \$3,328,840 given in the past year into the treasury in America and Canada.

The nineteenth century made the world one neighborhood. The twentieth century should make the world one sisterhood.

SOUTHERN MISSION.

As this is the Women's Department of OLIVE TREES, possibly some facts concerning the women and young people among whom we labor, and the conditions which prevail in their homes, may be of interest. As there are now over eight hundred pupils enrolled in the various schools of the Mission, there are children from all kinds of homes.

Quite a number of the pupils, especially those in the upper grades, live a respectable, wholesome, family life. In these,

the parents are seeking to train their children aright. The husband is industrious and makes the living, while the wife is in her proper place in the home caring for the children.

The young people who are fortunate enough to have their place in one of these homes are guarded and protected from temptations and dangers which assail others.

There is another class of homes in which both parents are presumably making the living; the wife as cook, nurse, housemaid, cleaning woman or wash-woman; the man hiring out for odd jobs whenever he can find them. It is in this kind of home that the children fare badly. The mother must be away each morning by 6 or 7 o'clock, and does not return until late in the afternoon. This leaves the children to get along the best they can with dressing, breakfast, getting to school, etc. They are often at school without breakfast, and the teachers sometimes can thus account for their seeming inattention and dullness. Having no one to restrain them after school, many live in the street and learn its wickedness. One of the problems in reaching the young people here, and in keeping them in the straight and narrow way, is home influence. At school they are well taught, wisely restricted, and under the most helpful of influences, while from 3 P. M. until 9 A. M. of the following day their surroundings may be such as to almost obliterate any good impressions received. More lasting results could be obtained in a boarding school.

Still another and sadder class of homes is that in which the man of the family is the idle one, and as he is not the legal husband, holds himself in no way responsible for the support of the family. The training and education of negro women is of the greatest importance. If she is

taught the sacredness of the home, and trained to keep it in the proper way, and has knowledge concerning the care of children, much better homes might be found among the race. Some of the activities in connection with the work here which we hope are beneficial to the homes are a Bible class for mothers each Thursday evening, conducted by Miss Fowler; a monthly mothers' meeting in East Selma, in charge of Miss Sophie Kingston; a Y. W. C. A., recently organized, for the girls of grammar and high school, with "Western Women in Eastern Lands" as a text-book for study. Through the generosity of the Ladies' Missionary Society of Beaver Falls, La Junta, Blanchard and Seattle congregations, each girl was presented with a copy of this book as a holiday gift. We are hoping the study of some of the achievements of women for women may inspire the girls to put forth efforts for the betterment of their own people.

MRS. W. J. SANDERSON.

TO JUNIOR SOCIETIES OF PITTSBURG PRESBYTERY.

Jesus said, "Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of heaven." So you see the children have a work to do as well as the older people.

Let us rally our forces together, and see what we can do for this twenty-fifth anniversary, and how much we can raise for our thank-offering this year.

"Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." Let us be the little band of Christian soldiers marching on and on and on, so that when the call comes for missionaries we shall be ready to say, "Here am I, send me." The training of our children to-day will be the future success of our nation.

Now, my dear little co-workers, this twenty-fifth anniversary meets in May, and we will have to be up and doing if we want to make our children's hour a success.

The children's thank-offering will be taken up during the children's hour.

"Come into His courts and bring an offering with you."

We hope that every junior society in the Pittsburg Presbytery will send a delegate, or at least send a report to the Presbyterial. All reports from junior societies will be read during the children's hour.

MRS. J. G. CAMPBELL,
Supt. of Children's Bands.

PITTSBURG PRESBYTERIAL THANK-OFFERING.

Many local societies will collect their thank-offering during the month of April. Officers are requested to have an announcement read from the pulpit previous to the day of ingathering, stating the object selected by the executive committee—"Educational Work for Women in China"—so that every one may have an opportunity to contribute to this work. The way is always open, however, for donors to select the object of their gifts.

Some special service in connection with the taking of the offerings is most fitting. In one congregation, a missionary sermon is preached by the pastor, this sermon and offering taking the place of a regular Sabbath service. Other societies hold a special meeting and have suitable exercises. In every case, the whole congregation should be invited to participate.

Our Presbyterial treasurer requests that in marking the envelopes the object be stated clearly. If you mean "Educational Work for Women in China," write it so. Do not write "Mission in China," "China

Mission," or "Chinese Mission." as money so designated will go into the general fund or to the work on the Pacific Coast. In case more than one object receives contributions in a society, the local treasurer is asked to make a list of such, with the amount given to each, and inclose it with the money sent to the convention.

We again ask our members to give careful attention to the latest news of the work being done in our Mission for the women of China. The educational work is especially promising. Opportunities for it are increasing, and on it depends the hope of the work, in training those who are to teach others also the way of salvation.

Let us keep in mind that this is our twenty-fifth anniversary thank-offering. We are fortunate in having had the inspiration of the Women's Jubilee Missionary meetings and we trust their influence may be seen in largely increased offerings. Having received a blessing, may we also give a blessing to our sisters in China through our gifts.

EMMA C. SLATER,
Thank-Offering Secretary.

NOTES.

Mrs. F. M. Wilson has successfully completed "Western Women in Eastern Lands." We hope these lessons have been of great benefit to every missionary society in our Church. We women want to know, and then pray, and work, and give, and feel for those whose cry has come to us through the chapters of this profoundly interesting book.

For the year beginning May, 1910, the women of our Church in Pittsburg Presbytery raised and pledged over \$5,000 for advance foreign mission work.



For "Children's Mission Bands," See Page 76—R. M. S.

EDITORIAL NOTES.

OLIVE TREES requests all subscribers who are in arrears for the year 1910 to remit as soon as practicable, renewing at the same time for 1911. The date when the subscription expires is on the wrapper of each issue, thus making it unnecessary to send bills.



OLIVE TREES has received and passed on to Dr. S. A. S. Metheny, Treasurer, the following contributions to the Foreign Missions: \$2.35 from Mrs. George R. Thompson and children. Canonsburg, Pa., for "Dr. Jean McBurney's lepers;" \$4 from Mrs. Mary J. Dunn, Santa Ana, Cal., for "the lepers in the Chinese Mission;" \$5 from Mrs. Worth Kerr, Titusville, Pa., for the work in China; \$250 from Laymen, Olathe Congregation, Kansas, toward the salary of Miss Rose Huston.



At the request of the General Secretary of the Student Volunteer Movement for Foreign Missions, 125 East Twenty-seventh Street, New York City, we gladly insert the following item:

"The Unoccupied Fields of Africa and Asia" is the title of Dr. Samuel M. Zwemer's latest book, which will be published by the Student Volunteer Movement of New York. This book is a study of the countries in Africa and Asia which have not yet been entered by missionaries. Dr. Zwemer discusses the geographical, political, social, moral, and religious conditions in these countries in his most interesting style, and calls for the Christian Church to at once rise up and possess these neglected fields. For more than sixteen years Dr. Zwemer has been a missionary in Arabia. During that time he explored many parts of the Arabian pen-

insula which had not been entered by a white man. In recognition of his contribution to geography, he has been elected a Fellow of the Royal Geographical Society of England. He is one of the best-known authorities on Mohammedanism, and is the author of several books dealing with the Mohammedan problem, the best known of which is "Islam: A Challenge of Faith." Another well-known work of his is "Arabia, the Cradle of Islam." It is believed by those who have read the forthcoming book on "The Unoccupied Mission Fields" that this is probably his best contribution to missionary literature.



The recent Medical Missionary Conference, held at the Sanitarium in Battle Creek, Mich., was brought to a close on January 8, and was universally pronounced the most successful meeting of the kind yet held. One hundred and fifty missionaries, representing nearly all the missionary boards and societies, and practically the entire mission field, were present. Fully two-thirds of the members were medical men and women. The session was presided over by Rev. Chas. C. Creegan, D.D., for many years district secretary on the American Board, now president of Fargo College. The vice-presidents were Bishop J. M. Thoburn, Robert M. Nassau, M.D., D.D., and Chas. E. Stewart, M.D. The schedule included many missionary doctors of note on their respective fields, among them being Doctors Wanless, Scudder, Mary Noble, and Smith, of India; Tucker, Mrs. Marian Headland, Whitney, and Lowry, of China; Shepard, of Turkey, and Nassau and Thompson, of Africa. The next Conference was appointed for the same place and time next year.

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